Volume LXIV CHICAGO, SEPTEMBER 23, 1909 Number 4

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE UNCONQUERED

Now think you, Life, I am defeated quite?
More than a single battle shall be mine
Before yield the sword and give the sign
And turn, a crownless outcast to the night.
Wounded, and yet unconquered in the fight,
I wait in silence till the day may shine
Once more upon my strength, and all the line
Of thy defences break before my might.

Mine be that warrior's blood, who, stricken sore,
Lies in his quiet chamber till he hears
Afar the clash and clang of arms and knows
The cause he lived for calls for him once more,
And straightway rises, whole and void of fears,
And arming, turns him singing to his foes.

—*Theodosia Garrison, in Everybody's Magazine.*

CONTENTS

EDITORIAL—
Notes 466
The Unitarians 467
Anniversary Hymn.—A. Judson Rich 469

THE PULPIT—
A European Missionary Trip.—*Charles W. Wendte* 469
Further Tributes to Dr. Thomas 472
Progressive Fraternity—Joseph B. Burtt 473

THE STUDY TABLE—
Book Notes—E. P. Powell 474
Another Life of Jesus—Francis A. Christie 474
The Choice—Bertha Johnston 474
Thoughts—*Ella Wheeler Wilcox* 474

THE HOME—
Helps to High Living—*William C. Gannett* 475
Who Giveth Himself—*Youth's Companion* 475
Amending the Constitution—*Youth's Companion* 475

THE FIELD—
Foreign Notes—M. E. H. 476

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

The Connecticut Mutual ife Insurance Company

FOUNDED IN 1846

SIXTY-THREE YEARS OF HONEST MANAGEMENT

Samuel T. Chase, Ill. Gen. Agent. Monadnock, Blk. Chicago

SCHUMANN AND COMPANY
Dyeing and Cleaning
OF
Suits, Silks, Dresses, (Rugs Oriental) etc.

Many of the well known members of Abraham Lincoln Centre are our patrons. References. Calls taken on the Phone—and Delivered.

PHONE 1442 DOUGLAS 3954 COTTAGE GROVE AVE.

AUTOMOBILE AMBULANCE
TO ALL PARTS OF THE CITY

H. D. LUDLOW
UNDERTAKER

Telephone Oakland 1274
659 E. Forty-Seventh St., Near Grand Boul.

Drexel State Bank
OAKWOOD BOULEVARD AND COTTAGE GROVE AVENUE
Resources over $3,000,000.00

3%
PAID ON SAVING ACCOUNTS

Safety Deposit Boxes $3.00 a year and up

TELEPHONE OAKLAND 1269

H. ZEISS
Tailor
For Ladies and Gentlemen

SEVEN *and* NINE
EAST FORTY-SEVENTH STREET

Lovely Woman's Lovely Waists

Receive special attention at this Laundry. We have the art of restoring to them the beauty of newness as no home laundry can do it

Drexel Laundry
3905-11 Langley Ave.
Phone Douglas 642

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

HAND SAPOLIO
FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand

ALL GROCERS AND DRUGGISTS

F. HOPE & SON

Painting and Decorating
Painters' Supplies

We are Distributers for ACME PAINTS, Varnishes, etc

3821 Cottage Grove Ave.
Tel. Douglas 665 CHICAGO
ESTIMATES FURNISHED

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

Volume LXIV. THURSDAY, SEPTEMBER 23, 1909. NUMBER 4.

Oh Power who has given me being, grant me strength to live as becometh thy creature. May I stand amid the changes that whirl around me untouched and unbroken, and when it shall please thee to end my days may I not have lived in vain.

—The late Prof. N. S. Shaler, of Harvard University.

"The Home of the Soul" is the suggestive name which Charles Wagner has given to his new religious institution in Paris, which name he has given to his last volume of sermons, pronounced by *The Congregationalist* "better than anything he has yet published." UNITY readers would like to know more of this new institution. Perhaps some recent visitor to Paris will give us further information.

The Senior Editor and his first assistant and UNITY'S mailing clerk, who for over two months have been sojourning at Tower Hill, will before our readers see this note be back at the old stand, doing business in the old way, and their mail will reach them at the old address. Those thus indulged take this opportunity of thanking the patient readers and the faithful helpers who have made this outing possible and profitable. In ways too intimate and confidential for type, we have come very close to many of our readers during this summer. The busy life of Chicago compels a resort to cold type to make inadequate acknowledgment of the same.

The following letter addressed to the Secretary of the South African Temperance Alliance, an English organization, is too valuable a document to be ignored. We clip it from *The Congregationalist.*

"Dear Sir, I am first writing to tell you that the liquor is a great sin to natives. Why was this liquor brought to this country? Now did not you notice in England that liquor was a sin when people got drunk? Why did you bring it here, then? If you are helping the churches why do you not stop the liquor from coming to this country? Many natives are church people. I say some are much better than some white people. Some white people are the worst people God ever sent to Africa. White men always spend money, money, money. If white men are Christians, we natives will all enter the Kingdom of Heaven. I am one of the Church of England for twenty years, but the liquor is too much for us to bear. Sir, your servant."

At least three events at the Abraham Lincoln Centre in the near future will interest many readers outside of the home circle. On September 26, Rev. William C. Gannett will preach on "Dust Will Keep, But Violets Won't." On October 10, William Kent, beloved of Chicago and honored everywhere, will occupy the pulpit with Mr. Jones and speak on "Privilege and Interference." On October 17, a joint service in memory of Dr. George F. Shears will be held at the morning hour, the Hahnemann Medical School and Hospital joining with All Souls Church and the Abraham Lincoln Centre in honoring the good physician, the high citizen and the devout church worker.

Six hundred million dollars' worth of responsibility, confusion, litigation, sophistry, flattery and sycophancy, or six hundred million dollars' worth of benignity, means with which to further good causes, exploit high schemes, and invest in heavenly help to humanity and potency for good or evil, for happiness or woe, does the short testament of E. H. Harriman visit upon his wife! The newspapers insinuate that this great lump of confidence imposed upon his wife was an ingenious way of avoiding the inheritance tax. Be that as it may, we think that to an enlightened conscience this was an ungallant way of showing love and respect for a wife. It was asking the wife to do what evidently the husband shrank from, or was it one more illustration of the sad truth that the power to accumulate, based on inheritance, reaching down into the realms of brute life, is a cheaper and lower gift than the power to distribute? The first finds its inspiration in selfishness; the second in altruism. History does not long remember its great accumulators, but it enshrines with a perpetual halo its great distributers. We are sorry for poor Mrs. Harriman. Her friends may well pray that she be given wisdom and skill to discharge with discretion the onerous tasks which her husband evaded, the justification of his millions, the proving himself equal to the high trusteeship which he abrogated when he brought the product of so much human sweat and longing within the limits of his own will.

President Taft has started on an itinerary that will outdo in miles even the achievements of his tireless predecessor, the campaigning Roosevelt. Even if the President were a less genial and popular personality, the managers would see to it that his long route from Boston to Seattle and back to Washington would be "ONE BRILLIANT OVATION!"—to anticipate the newspaper headlines. Much is to be said of the wholesome democracy of such a jovial raid, but there are

some things to be feared. Even so good a fellow as Taft can be spoiled or at least injured in the house of his friends if his national tour is to be handled by the expert politicians and bankers of the land. To our mind it was rather an unfortunate coincidence that his visit to Chicago should have been at the same time as the great bankers' convention. We are glad to have school children, bankers, even political bosses, do honor to our President, but we shall be sorry if the laboring man, the tin-pail brigade, the farmer and his wife, are not in evidence also. At this distance, with all due respect to the honored dead, it is clear that the power of President McKinley in life and his place in history after death were seriously menaced by the junketings with capital and capitalists to which he consented. The banqueting table is a poor place to promote reform or to cultivate reformers, and this would seem to be the highest mission of a President of the United States. The hope of the nation lies in the "plain people," whom Lincoln trusted and so magnificently represented.

In a recent issue of UNITY we commented upon a noteworthy benefaction of Mrs. Nelson Morris, a provision for the establishment of an institution for research into diseases and their remedies in connection with the Michael Reese Hospital of Chicago by the donation of $250,000 for that purpose. This week we have to note the sad news of her death as one more victim of the automobile. Mrs. Morris, a semi-invalid for several years, was making an automobile tour through France. One of the unforeseen crises that so often arise in the experiences of a touring-car compelled the chauffeur to ditch the machine in order to avoid what seemed a more dire calamity. Mrs. Morris was the only one of the party injured, but she received such internal injuries as in the condition of her health proved fatal. Mrs. Morris was the widow of the late Nelson Morris, the great packer. Chicago born, she was for many years the almoner of her husband, and since his death it would seem had begun on her own account a career of benevolence made possible by a large fortune and a generous heart that would have been a blessing to an unnumbered host of her fellow-beings. She leaves four children, two sons and two daughters, to mourn her death and to continue her high work of benevolence to man and beast. The sympathy of a large circle of friends goes out to them. The automobile has come to stay. It is an unquestionable extension of human power, but as used at the present time it is too costly a harvester in the human field. The aggregate of its victims will rival the fatalities of a great war. It is at the present time the intoxicating temptation of the rich. Out of such bitter experiences as this must be born the wisdom that will make the automobile a conserver of life, an economic restorer of the body, and an extension of the human soul.

The Unitarians

This will be the last issue of UNITY before Chicago is invaded by the Unitarians. Numerically speaking, it will be a corporal's squad of the religious army. Their presence on the streets of Chicago will be unnoticed. Their message, we fear, will receive small notice at the hands of the local press, and the bulk of the "army" will think of them with indifference if not with contempt. But the Unitarians are not to be so summarily dismissed. The names of their martyrs and prophets are names to conjure by. Arius and Pelagius, Servetus, the Socinii, Francis David of Hungary, Joseph Priestley, Channing, Theodore Parker, and James Martineau belong to the thinkers of the world.

One need not go far to discover the contention of these men or to formulate their general conclusions. To state it negatively, they did not believe in a dual theology, one that recognizes the universe as a divided empire, the regency of which is in dispute between God and Devil; they did not believe in a degenerate race redeemable only by miraculous substitution or a supernatural vicariousness. To state it positively, they did contend for the unity of the human race, a race not fallen, but climbing. They believed in the education of the soul and the progress of the human family.

This faith tested by life has not been found wanting. It has worked for the redemption and elevation of society. Samuel G. Howe, the missionary who was eyes to the blind and taught the feeble mind to think, Dorothea Dix, the angel of the prison, Horace Mann, the prophet of the common school, Henry W. Bellows, the president of the sanitary commission that so ameliorated the horrors of war, Longfellow, Lowell and many other of the major bards of modern times, Emerson, the seer of the twentieth century, were all nurtured in the Unitarian faith and gloried in it; while Darwin and his twin brother of destiny, Abraham Lincoln, Carlyle, Ruskin, and Tolstoy, if not Unitarians, are at least allied to Unitarian thought and are not afraid of but inspired by Unitarian thinking and thinkers.

The Unitarians have not fallen short of success. Their faith is a triumphant one. To continue the figure of the army, this corporal's squad has not been a mounted troop to win glory by a cavalry charge like Roosevelt's Rough Riders at San Juan Hill, but they have represented the engineer corps, the sappers and the miners, who by slow approaches have undermined the enemy's fortress and captured the citadel by a siege as the boys under Grant took Vicksburg. They have compelled a re-writing or a retiring of many of the creeds of Christendom. They have turned the tables on bigotry, and the faith that once burned Servetus and rejoiced in it is now on the defensive, begging for its life upon any terms.

The defeat of the Unitarians has been their triumph. Their contentions have been too high, or, let us say, too broad to be successfully corralled in a denomination. But this is more than a twice-told tale for the readers of UNITY. To a point of irritation among our Unitarian friends, we have contended that the truest Unitarianism is necessarily non-sectarian and non-denominational, but we will not be ungracious. UNITY's welcome to the Unitarian denominationalists is sincere. A denomination that adds to the names already mentioned such names as Furness, James Freeman Clarke, Edward Everett Hale, Robert Collyer, Charles G. Ames, and Julia Ward Howe is one to which we will do more than touch our hat,—we will take our hat off and say "Welcome to Chicago. The city is yours."

As will be seen by the program, the delegates are to be formally welcomed at the Abraham Lincoln Centre on Wednesday afternoon, September 29, and all ministers interested are to be the guests of the Senior Editor of UNITY at the Centre at a luncheon on Thursday afternoon at half past one. Our visitors will find "Unity room," the sanctum sanctorum of this provoking little independent sheet, on the main floor to the right, and it hopes to keep open house during the conference week, and will be glad to greet the old friends and to make new ones.

We would not be labeled even by the Unitarians. We do not belong to their "denomination," but neither would we be severed from so golden a fellowship, and if there are any stones to be thrown at Unitarians, during their visit to Chicago or otherwise, let them be thrown in this direction.

ANNIVERSARY HYMN, UNITARIAN CHURCH, BROOKFIELD, MASS., 1719-1899

We thank Thee, Lord, for this blest hour,
Its memories sweet, and ties of love,
Touching our souls with wealth of dower,—
One joy for all below, above.
This vineyard near two centuries old,
Thy hand hath tilled with generous care;
From smallness to a hundred fold,
Its harvest hath grown rich and fair.

Its aim hath been a quest for Truth;
Its purpose high humanity,
Its spirit breadth, and depth, forsooth,
To serve its bonds that maketh free!
Faith, Hope and Love our heritage,
The gospel of the Nazarene.

The same good news from age to age,
For time, and for the world unseen.
Guide Thou our steps until again
We meet to celebrate Thy praise
With grateful hearts and sweet refrain,—
Be with us, Father, all our days!

A. JUDSON RICH.

This life of mine
Must be lived out and a grave thoroughly earned, ...
So on I drive—enjoying all I can,
And knowing all I can.

—*Browning.*

THE PULPIT

A European Missionary Trip

BY CHARLES W. WENDTE

The foreign secretary of the American Unitarian Association, with the approval of its President and Committee on Foreign Relations, has devoted the early summer to a missionary journey to Europe in the interest of the Fifth Congress of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, which is to be held at Berlin, Germany, in the summer of 1910. Preparations for this congress have been going on for a year past on an extensive scale, and the presence of its general secretary was urgently required at a conference of the local committee held in Berlin on the 20th of July last, to decide finally on the program and arrange many details of the forthcoming international meetings. In the variety and importance of the themes to be discussed, the eminence and widely representative character of the speakers who have been secured, and its incidental social features, this promises to be the most enjoyable and profitable international gathering yet held under the auspices of the council.

In order to awaken increased interest in the coming congress and assure a large participation in it, the secretary on his recent trip paid brief preliminary visits to seven European countries and some twenty cities and university towns, meeting individually or collectively the friends and promoters of our liberal cause, addressing various bodies in its behalf, and securing pledges of coöperation. He thus obtained a first-hand knowledge of the opinions and desires of its widely scattered constituency which proved to be of value to the Berlin committee in framing the program and making their arrangements for the meetings next summer. He was able to report a general interest in the congress, and the promise of a large participation in it on the part of representative thinkers and workers, and liberal religious churches and associations, in all the countries visited.

The writer sailed from Boston in the good ship Ivernia on the first day of June for Liverpool. The ocean journey was made the more enjoyable by the genial presence as a fellow-passenger of Hon. Curtis Guild, Jr., ex-governor of Massachusetts, who, among other foreign missionaries, was to be a delegate of the American Unitarian Association to the three hundred fiftieth anniversary of the National Church and University of Geneva, Switzerland.

The most delightful hospitalities awaited the secretary in Liverpool. On the ensuing Sunday he filled the pulpit, both morning and evening, of the Ullet Road Church, one of the most beautiful and impressive of Unitarian places of worship, and also made an address to five hundred children in the District Mission, an institution admirably appointed and energetically administered by the Rev. Thomas Lloyd Jones, a cousin and kindred spirit of our Chicago apostle. It was a privilege to call on Sir William Bowring and his lady in their lovely English home, to meet Rev. Mr. Roberts, pastor of the church glorified by the memories of a Martineau and an Armstrong, Rev. Mr. Watkins, dear Mr. Hawkes, and others of the faith we cherish. Through the inexhaustible courtesy of Mr. Sidney Jones a visit by automobile was paid to Port Sunlight, a model manufacturing village across the Mersey, where the housing and other problems of modern in-

picturesque as it is sanative, economic, and fraternal. dustrial life have been solved for the three thousand operatives of the great soap works in a manner as

The cordial suggestion was made by our Liverpool Unitarian friends that the American delegates, en route to the Berlin Congress, should stay over a day in their city, and thus afford their English cousins an opportunity to display their hospitality and good will. Should they do this, as now appears not unlikely, they will be impressed, like the writer, not only with the unsuspected charm of the residential parts of the great shipping metropolis, but also with the strength and fervor of our cause in Northern England, the true center of British Unitarianism

At Birmingham, under the kind and devoted pilotage of Rev. Thomas and Mrs. Paxton, it was possible, in one day, to inspect all our churches in that city, meet all its ministers who were in town, and spend the evening in one of the perambulators of the so-called Van Mission. Alas! owing to what seemed a stupid, if not bigoted, interference by the local police, no opening service could be held on that particular evening, although two or three hundred people were hovering about the van waiting for the exercises to begin. Still, the inspection of the van and its appointments, and conversation with its earnest apostles, gave us a realizing sense of its effectiveness in a British constituency as a missionizing agency. Whether it would be equally successful in a sparsely settled, restive American community, with its great diversities of race and religion, is yet to be proven. Certainly, it would need some modifications, and a motor car in place of the sturdy but slow-pacing horse employed by our British co-religionists.

Above all, it requires good weather for its success, both there and here. But during the past summer the weather all over Western Europe, except in Norway, has been persistently, uncomfortably, exasperatingly wet and cold. A day without a shower has been a rarity. The thickest winter clothing was not oppressive. In Switzerland snow covered the lower ranges, rain fell in torrents, the ladies wore their winter furs, hotels and summer resorts were empty of guests, their proprietors in despair. These atmospheric conditions pursued the secretary everywhere, and abridged not a little the comfort and facility of travel, even during a journey devoted to service and not pleasure or sight-seeing.

In London a warm welcome awaited him from his trusty fellow-worker and wise adviser in international endeavors, the Rev. W. Copeland Bowie, executive secretary of the British and Foreign Unitarian Association. During the five days he remained in the world's metropolis, he was privileged to be his guest and hold constant confabulation with him concerning the movement, now world-embracing, which owes so much to Mr. Bowie's devoted and judicious labors. At a meeting called at the Unitarian Headquarters in Essex Hall, the secretary addressed some forty local ministers and a few of the laity on the Berlin Congress, and met with a warm response to his appeal. A Sunday evening in the pulpit of a missionary church in the heart of the laboring population of the great city, a pleasant evening at the annual dinner of the Hibbert trustees, and especially an interview with Rev. R. J. Campbell of the City Temple, remain among the more memorable impressions of this visit to London. It was the privilege of the writer to hear Mr. Campbell preach to eight hundred men and half as many women, during the noon hour of a Thursday. The sermon was earnest, personal, and deeply religious. One might or might not relish its socialistic tone, its theology might or might not seem "new" to the hearer; but there was no mistaking the profound religiousness of the preacher, his broad humanity, his passion for social justice and fraternity. The attention of his hearers was intense, almost painful. Later in the day, by invitation, the writer attended a meeting of the executive committee of the League for Social Progress, and addressed the twenty members present briefly on the theme of the Berlin Congress. He was listened to with interest and interrupted with applause. Mr. Campbell in a graceful little speech expressed the good will of those present, extended his hand as a token of amity, and informally invited the congress to hold its next meeting at the City Temple, London.

Three days in Paris gave opportunity to call on Pasteur Roberty of the Oratoire, most brilliant of French Huguenot preachers; Baron de Schickler, the eminent leader of the liberal Protestant laity of France; Abbé Houtin, the talented and brave representative of Gallic Modernism,—still in priestly garb, though deprived of priestly functions; Rev. A. Reyss, general agent of the Liberal Association of French Churches (*Eglisés Réformées Unies*) and editor of their organ, *Le Protestant;* as well as on Madame Réville, widow of the late Prof. Jean Réville. Pasteur Charles Wagner was out of town,—we met him later in Geneva,—but we were shown through his new church edifice, which contains many American features and deserves the Sunday attendance and moral and financial support of every American visitor in the French capital. It is situated at 7, Rue Davol, in the neighborhood of the Place de Bastille.

With Professor G. Bonet-Maury, a member of our International Committee, the secretary had a most valuable interview. The head of the free theological seminary at Paris, prolific in authorship, deeply interested in all the international aspects of liberal Protestantism, Professor Bonet-Maury is a stanch friend and wise adviser of the council. Both he and other of our friends in Paris were inclined to consider with some favor the proposal that the Congress of 1913 be held in that city, under the auspices of the liberal wing of the Church of the Huguenots.

After a hurried visit to Brussels we reached Leiden, the one-time home of the Pilgrim Fathers, and seat of a memorable and far-famed university, which for half a century past has been an illuminating center of advanced biblical criticism and progressive theology. Professor Eerdmans of our International Committee had summoned a few sympathizers with our cause,—Dr. Oort, Professors Groenewegen, Knappert, and Lake, Pastor Chavannes, and others,—and for several hours we took counsel together for the best interests of the Berlin meetings.

In Amsterdam few of our friends were in town, and our noble coworker, Dr. P. H. Hugenholz, was so ill that only a ten-minute interview was granted us with this devoted leader of religious free thought in Holland. Crossing the boundary to Germany, we met for the first time that prominent champion of progressive Christianity and Congregational independence, Pastor Traub of Dortmund. Just now he is again under ecclesiastical displeasure for his brave attack on the Apostles' Creed as a required part of the Prussian State Church liturgy. Although his large and powerful church and influential teachers like Professor A. Harnack stand by him in this demand that the use of the Apostles' Creed be left optional,

the issue is not yet decided. We were much impressed by the intellectual ability, genius for organization, and sincere and unselfish spirit of this leader of the liberal cause in the Rhine lands. In his company we attended, at Essen, a meeting of the executive committee of the Friends of Evangelical Freedom, an association of four thousand members, headed by Pastor Traub, Professor Geffcken, Pastor Jatho of Cologne, and others. By invitation we here, also, addressed the meeting on the theme nearest our heart,—the International Congress of 1910. The warmest response was elicited, for the committee rightly saw in this international meeting at Berlin the ally and helper of their local endeavors against an intolerant State Church. By request, we repeated our presentation of the meetings at Berlin to a larger audience of some five hundred persons that very evening, speaking in German, of course, and again were received with warm approval.

At Cologne Pastor Jatho gave us kindly welcome. He also is a prominent and gifted preacher of radical, practically Unitarian, sentiment. When the congress meets in Germany next summer, these liberals of the Rhine Valley insist on our devoting at least one session to them in Cologne, where under the shadow of the great Catholic Cathedral they will exchange ideas and sentiments with us on the promotion of religious freedom.

A long, weary railroad ride brought us next evening to Basle, the gateway of Switzerland. An hour of talk with our dear friend, Pastor Alfred Altherr, ever "young for freedom," and we kept our course for Geneva, where for a week or more, as a delegate from America, we attended the continuous celebrations and festivities by which this ancient city observed the three hundred and fiftieth anniversary of the planting of its National Church and University by John Calvin. The writer has elsewhere (Boston *Evening Transcript,* July 24) given an account of these elaborate and impressive exercises and the part in them borne by the delegations from some three hundred literary, religious, and political bodies the world over, among whom the Americans were especially prominent. It is certainly an indication of the progress of the human mind and the irony of history that John Calvin's church and university should especially invite the spiritual descendants of Michael Servetus and Socinus to take part in their felicitations, and single out several of them for honorary doctorates and other distinctions. It is equally to the credit of the latter that no more appreciative or just words were spoken concerning John Calvin and his great work than those recently uttered by Dr. J. E. Carpenter, Edwin D. Mead, Governor Guild, and others of our fellowship present at the Geneva meetings.

Our fellow-delegate, Governor Guild, distinguished himself by delivering in fluent French, before seven hundred guests at the closing banquet of the university, an admirable address which met with great favor.

At Geneva it was possible to meet and confer with President John Harrison of the British and Foreign Unitarian Association, Dr. J. Estlin Carpenter, the Hungarian Unitarian delegate, and other religious liberals from various countries, and enlist them for our Berlin meetings next year. The support of the local clergy and university professors of liberal sentiment is also assured. Among other, Professor E. Montet, now vice-rector of the university, and Pastor Rochat, will read papers at Berlin.

Edwin D. Mead and Mrs. Mead remained at Geneva after the anniversary to give public addresses on international peace and amity. They also addressed large meetings at Leipsig, Frankfort, Stockholm, and other cities on this theme.

Through Switzerland, veiled in mists and shivering beneath recent snowfalls, back to Germany the secretary kept his hurried course, barely stopping long enough to permit an hour's talk with Rev.—now Professor—Ragaz of Zürich and Professor Schmiedel. Rev. Mr. Schoenholzer of our committee was away in Italy. By way of the Black Forest, with fascinating glimpses of woods and hills and villages, by Heidelberg and Frankfort to Marburg, where Professor Martin Rade had invited the writer for conference, our course was taken. Marburg was the only town visited on this journey which we had not seen before, and proved of great interest. It lies clustered around a lofty hill, a quaint jumble of mediæval and modern buildings, while above it rises the ancient castle in whose Gothic hall Martin Luther and Zwingli held their famous disputation concerning the sacrament, whose issues were so unfortunate in Protestant history. In the castle, the views from whose ramparts are entrancing, are stored the valuable archives of the Hessian government. Beginning with Kings Pepin and Charlemagne, a remarkable series of manuscript and autographs extending through a thousand years are displayed in glass cases. We heard a luminous college lecture on Science and Religion by Professor Rade, were shown the sights of the university and town, and then were welcomed, with true German heartiness, to the professor's beautiful home and interesting family. A long conference concerning the congress program, and we were ready for the next visit at Jena. Here Professor Weinel rejoiced us with a sight of the proofs of his German version of the writer's report of the Boston Congress of 1907 ("Freedom and Fellowship"). It is to appear forthwith and cannot fail to promote in Germany the interest in the approaching meetings in Berlin. With Professor Eucken the secretary passed a delightful afternoon and bore away with him renewed impressions of a powerful thinker and a noble and good man.

On July 20 the Berlin Committee met the secretary; and for four hours, from 11 a. m. to 3 p. m., the whole subject of the congress was given careful consideration. The majority of the committee were away on their summer vacations, but those present were men of importance and deeply interested in the matter in hand. Director Carl Schrader, M. P., president of the German *Protestantenverein,* was chairman. Professor Rade had come from Marburg to represent his association, the Friends of the Christian World, and Professor Geffcken all the way from Cologne to speak for the liberals of the Rhine Valley. Professor Baumgarten came from Kiel. Professor Von Soden of the University of Berlin, Pastor Heyn of Hanover, Pastor Stier of Dessau, Heym of Greifswald, Schiele of Berlin, and last, but most zealous of all, Pastor Max Fischer and his son, Pastor Alfred Fischer of Berlin, were among those present.

The secretary had formulated, while at Geneva, a provisional program and sent it on to Berlin. A duplicate of it had been forwarded in advance to every member of the committee. It was now carefully gone over and, with slight amendment, unanimously adopted. After long debate the name of the meeting at Berlin was voted to be *Weltkongress für Freies Christentum und Religiosen Fortschritt.* (World Con-

gress for Free Christianity and Religious Progress.) English, German, and French will be the languages employed, with translations of the principal papers prepared beforehand and printed for use at the congress. The date was fixed at August 6 to 10, 1910, with a preliminary meeting at Cologne and a subsequent excursion, with incidental addresses, to Wittenberg, Weimar, and Eisenach (Wartburg).

The contents of the program are unusually rich and interesting; but, until the list of speakers is more nearly completed, it will be unwise to announce it. Suffice it to say that great topics will be discussed by eminent men and women, and with entire freedom of utterance; that leaders of Continental scholarship like Professors Harnack, Troeltsch, Eucken, Weinel, Bousset, Herman, Dorner, Gunkel, Von Soden, Rade, Nauman, Baumgarten, Groenewegen, Eerdmanus, Bonet-Maury, Montet, and Ragaz have accepted invitations to address the congress, besides many British, American, Jewish, and Asiatic speakers. In the early autumn the program will be published in the *Christian Register* and other papers, together with fuller information concerning the travel features for intending delegates. It is hoped to form a party of at least one hundred Americans, who will enjoy reduced ocean and railroad rates.

After attending several smaller committee meetings, to adjust details, the secretary left for Copenhagen. where three delightful days were passed at the country home of a deeply interested member of the International Committee, Miss Mary Westenholz, the virtual leader of the *Fri Kirksamfund* (Free Church Association) of Denmark. This fellowship, which is Unitarian in its religious teaching, has been cast out of the State Church, and is now a voluntary organization. The participation of the Scandinavian sympathizers was here arranged for. In Bremen, our next and last port of call, Pastor O. Veeck, who preaches to the largest congregation in the city, had called together several of the liberal clergy still in town. Their interest in the congress is great, which is of importance, since Bremen is the most radical and independent religious community in Germany, the very Boston of the Teutonic race.

Our mission was ended. With thankfulness to the good Father who had sustained our strength through two months and more of hurried and wearing, but most interesting, and it is to be hoped, not unprofitable journeying, the return to America was begun on the 3rd of August.

As the secretary writes these closing words, the splendid ship *Prinz Friederich Wilhelm* is nearing the shores of his native country, soon to restore him to his loved ones and his usual routine of duty. His mind reverts gratefully to the kind friends and fellow-workers who during the past summer have sped his way, furthered his purpose, and cheered him with their sympathy and promised coöperation. That they will fulfill their promises even more brilliantly than he dared to hope is apparent. It remains for him and his fellow-workers on this side of the Atlantic to do their part as loyally and unselfishly, that the inspiring vision of a great international assembly of free, progressive, and religious thinkers for mutual encouragement and aid, next summer at Berlin, shall become a glorious reality. To this task the religious liberals of the United States, and especially our Unitarian body, must now address themselves with earnest and generous resolve.—*From the Christian Register.*

Further Tributes to Dr. Thomas

Judge R. S. Tuthill, Chicago.

Few men living in our time and city have influenced the minds of men as did the brave, good man whose body was lately laid to rest in Chicago soil. Simply, without ostentation or desire for display he did his work and toiled his life. A Christian and a philosopher, he did not attempt to drive, but rather by an attractive and sweet calmness and clear reasoning to lead—not by dogmatic assertions as to "what is truth," the never answered query of the ages,—as to the meaning of Bible readings or as to the plans and purposes of the Creator. He gave the world that which his Creator gave him, real thoughts and his sincere belief—reverence and love for God was a part of his very being. Devotion to what he thought his duty, duty to the truth and to humanity, to the elevation and happiness of the race, were written on the banner he to the last carried full high advanced. His tongue and his pen, eloquent and earnest as they were, told of his beliefs and his hope not more persuasively than did his simple and always consistent and pure life. Good and worthy men might not agree with all he said or wrote, but none but would gratefully acknowledge the sincerity of the goodness and beauty who came to know him will his noble life and helpful of his teachings and the potent influence upon all example. The words of Lincoln enshrined in all true hearts—"Charity for all," "Firmness in the right as God gives us to see the right," illustrate the character of the man Henry W. Thomas just as they do that of the emancipator of a race. It is well in this busy mart of trade and tireless industry where Dr. Thomas lived and worked and which he loved and so bravely and faithfully served to stop in the maddening haste to amass material wealth, to conserve the life and the service of one of the truest of our city's surgeons who was at once, poet, seer and prophet. From the study of his words, his deeds, his life, generations yet to come as well as the present may if they will gain a larger and more tolerant wisdom and a broader charity.

F. M. Annis, Aurora, Ill.

I knew Dr. Thomas so long and so well that I cannot resist expressing my great admiration and affection for him. He had the ability to hold an audience more completely than any one else to whom I ever listened; he was the best extemporaneous speaker I ever heard. Although his vocabulary was limited, he made use of plain and simple words, and had the faculty of expressing beautiful ideas in most appropriate language, never hesitating for a word. He spoke directly to the comprehension, never burdening what he had to say with pretentious learning, and rarely making use of quotations. Although always alive to what was taking place around him, he seemed to be moving in a higher sphere; especially in the pulpit did he appear to undergo a transformation,—to become spiritualized, like one "treading fields of glory." Beginning in a low conversational tone of voice, as he developed his subject he became enthusiastic and often rose to the loftiest heights of oratory, thrilling his audience His mind worked with the unfailing accuracy of a Swiss watch; and no one ever had reason to fear while listening to him that he might not sustain himself and do credit to the subject and the occasion. His

heart was the helpmeet of his brain and was an inexhaustible fountain of noble ideas and emotions. The genius he had in such ample measure came from far, "trailing clouds of glory." When looking over the books at my house he once complained that he had so little time to read; but then, he said, "When I get over there I'll sit down and read, and read, and rest, and listen to the choir celestial." His indeed was an active life; the people he knew and who knew and loved him were countless; he bound them all to him not with "hooks of steel," but with silken cords; he loved the old and the young of all classes and conditions in life. When sickness and sorrow overtook his friends he was to them a tower of strength; speaking such heart-felt words of comfort and consolation as no one else could speak. The good he did in his journey through the world is incalculable. The memory of such a man should never be forgotten. In Chicago, in the Art Institute, perhaps, for he was a lover of Art, should be placed some enduring memorial, some likeness of him in some form, that his loving friends and coming generations may always look into his anxious kindly face. I regret that at the time of his death and funeral I was absent among the Isles of Shoals.

Fred Alban Weil, Bellingham, Wash.

Dr. Thomas needs no tribute for those who know him and his work. For those who do not, a mere eulogy will mean little. But let us hope that in good time there will arise a biographer who shall set down in simple statement the life of a great man for the edification and inspiration of coming generations, of the number that "paints the thing as he sees it for the God of things as they are."

Dr. C. R. Henderson, University of Chicago.

We esteem the services of Dr. Hiram W. Thomas at the University very highly. His spirit was so beautiful and kindly, his thought was so free, his outlook on life was so broad and high and noble that we shall always value his influence among us. His struggle will make it easier for men to think and write freely, that is, honestly and accurately.

Samuel Willard, Chicago:

In the social reorganization after the great fire, Dr. Thomas summoned thoughtful men to join in founding the Philosophical Society for the discussion of human interests. The fee for membership was small and its programs were popular, discussing great subjects, with few strictly philosophical lectures. The society drew in many earnest men and women.

It is with ministers' stuff as with doctors' stuff. There is a whole shop full of deeds and doctrines labeled "Religion"; and when a minister, in his technical way, tells a young man or an old one, "You must have religion or you will perish everlastingly," it is much as when a doctor tells the sick man, "you must have medicine or else die." In the one case, I want to know what medicine; in the other, what religion. There is some little difference, I think, between oatmeal and strychnine, though they are both called medicine; and there is no less difference between various things called religion. One is bread,—the bread of life; the other poison,—the poison of death.—*Theodore Parker.*

Progressive Fraternity

Masons are taught that Masonry is a progressive moral science. Therefore, to be a true Mason, a man must be a progressive Mason. He should think more of his fraternity than he thinks of his lodge. A lodge at best, like any human organization, is but a poor exemplar of the principles of fraternity. A lodge and its members can drift away from the old landmarks of the brotherhood of man and the fatherhood of God. Therefore it behooves fraternal men to take an inventory of their fraternity now and then and see how well their members are practicing what they preach.

We are living in a fraternal age. The movement for better fraternal education is making rapid strides both within and without fraternal orders. Some call this movement a brotherhood movement, while others call it by different names. There is no denying the fact that the world is blessed today as never before with a movement for a better and greater humanity, and that it is an educational and not a reform movement.

The leaders of all organizations of men are realizing as never before that the members will respond when an appeal is made to that which is best in the organization.

This human movement is well described in the last two pages of the recent triennial address in Chicago of Mr. Frank C. Roundy, Commander-in-Chief of Oriental Consistory, S. P. R. S. 32°, Ancient Accepted Scottish Rite. In order that this part of this constructive address may be read by those who are not thirty-second degree Masons, I quote the last two pages, as follows:

"In so far as we touch human life broadly, we are exemplifying the rituals we believe in and the principles to which we adhere. Not only should we and our friends know the meaning of our labors, but every one, everywhere, should be able to point to them with appreciation and with pride. I would not be understood as advocating a mingling of our Rite in any political or religious order, but only in that large, modern, humanitarian movement upon the value of which there can be no argument or dispute.

We are face to face with one of the greatest ethical movements the world has ever known, tending toward greater human liberty and more real brotherhood. The uprising in Turkey is an outer manifestation of this new human movement toward greater liberty.

The Peace Congress which recently met in our city is a sign of the silent, steady, irrepressible desire to put real religion into practical effect.

Everywhere the gates of the old citadels of superstition and tyranny are being opened. Everywhere the light is streaming in. All societies, all orders, all religions are taking upon themselves a larger attitude, guiding to nobler effort, looking up to a higher destiny for humanity and the ideals for which human life exists.

It is impossible to look too high or to hope too much for the future realization of these present plans. No man and no society can be too widely open to the influx of this new spirit. None can be too deeply touched by the new desire to put into effect the old slumbering ideals of the possibilities of humanity.

I submit to you the question of whether this new call to us for service should not be given ever-increasing consideration, to the end that our beloved Consistory may take its place as one of the great leaders and active aiders in this modern social movement whereby humanity promises to have its opportunities broadened, its spirit still further uplifted, its hopes still more increased, its feelings still more deepened and vivified, and its fellowship made still stronger and closer and nobler."

JOSEPH B. BURTT.

THE STUDY TABLE

Book Notes

I have on my table two exceedingly interesting volumes, both on the growth of grapes. The first of these is published by the New York State Agricultural Experiment Station, and edited by U. P. Hedrick. It is a thorough discussion of the grapes of New York state and constitutes a huge volume, with full page illustrations of all varieties that are commonly grown in the state. Having from time to time tested nearly all these varieties, I can say that the text is reliable in almost all cases. For instance, it places Iona at the head of all grapes for flavor, but alas! the vine is very freaky in its demands. With careful culture it is a marvel. What we are told here of Lindley and Goethe and many more of the commonly grown sorts is accurate. At any rate the volume is of immense value all through the northern states. The other volume is of much smaller size, but much more important; is in fact the greatest grape book that has ever appeared in America. It is entitled "Foundations of American Grape Culture," by T. V. Munson, of Denison, Texas, the one greatest authority in the United States, and is published by the author. The book contains a full description of all known wild native grapes of America, followed by a description of the best hybrids, including the superb productions from his own experiments in cross breeding. Finally there is a very complete chapter on the breeding of varieties. I do not know of anything to compare with this discussion in our horticultural literature. Yet the facts are stated so simply and plainly that any one who desires can follow his directions and create new sorts of grapes, as well as other fruits. The illustrations are full page and superb. Introduce a little of this sort of work into gardening and farming, and you make land culture the most attractive industry in the world; you introduce all the sciences and arts into common country home life. Do this and your boys and girls will not leave you for the city, and their characters will be made strong and beautiful. We are just on the verge of a great evolution, and it is to such men as Mr. Munson that we owe the insured future of higher mankind, nobler living and sweeter thinking when religion and work will be one. As Luther forecast it, *"Laborare est orare."*

Hibbert Journal is recognized as the organ of all English-speaking liberals. It is a journal of high culture and high thought. The number for July is packed full of important articles. I am particularly interested in the article "Is Nature Good?" and another entitled "Moral Force in War." There is a deal in this article to make us wonder what may be the value of an army in which the young officers murder each other in brutal fights, as our newspapers of today suggest concerning our own armies. The discussion as to the nature of Jesus is exceedingly interesting, as it is keenly fought. I advise all thinking readers to make good use of the *Hibbert Journal.*

E. P. Powell.

Another "Life" of Jesus"

"Jesus of Nazareth: A Life," by S. C. Bradley, is published by Sherman, French & Co., of Boston. Mr. Bradley has written the life of Jesus as an historical romance in order to exhibit the full humanity of the life. The theme is handled with reverence and with considerable archæological learning. The reviewer has not been able to feel an interest in the story and must avow that it is without charm of idea or of expression. The personages often talk like New England villagers when they are not serving as archæological illustrations and the abuse of the historical present in narration gives a crudity to the style which is annoying. It is possible that such treatment may aid the historical imagination of some readers, but probably a history of the times would serve as well.

Francis A. Christie.

THE CHOICE

Apropos of the Conference on the National Status of the Negro, N. Y., May, 1909.

Moses: B. C.

Alone in his princely chamber
He pondered the choice awhile—
A Pharaoh's son in Egypt—
An outcast Hebrew, vile.

Culture and learning and honor—
Ignorance, uncouthness, disease;
Misjudgment and danger and hardship—
Or, all the refinements that please.

Better oppressed than oppressor—
Better to raise than debase—
I choose me to side with the sorrowing,
The despised, rejected, scorned race.

Then, the brute he transformed to the human,
The weak ones he gave of his might,
The aspiring he gave of his wisdom,
The darkened he led into light.

America: Today

Away with caste feeling that's building
A bar 'twixt my brother and me,
That limits my God-seeking yearnings
As the sand-bar parts river from sea!

The lowest has yearnings toward manhood,
The darkened has glimmers of light,
The weakest has strength for the Nation,
Each aspiring one helps win the height.

As the prince of the slave became spokesman,
So my brothers' grave wrongs make I mine;
For we each may incarnate, when nurtured,
The spirit of God, the Divine.

Bertha Johnston.

THOUGHTS

I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes,
Like tracks behind it as it goes.

It is God's law,—remember it
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered death,

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven it will come.

Then let your secret thoughts be fair,
They have a vital part and share
In shaping worlds and moulding fate,
God's system is so intricate.

—Ella Wheeler Wilcox.

THE HOME

Helps to High Living

SUN.—We say "the Lord has chastened us:" yes, by summoning us to a wrestle in which it is our part never to let go!

MON.—*Our besetting sin may become our guardian angel*—let us dare to say it!

TUES.—The essence of chivalry is to look out for the little ones.

WED.—Many dear things of his providence he hands to his little ones by each other.

THURS.—Among all ennobling forces . . . hardly any other can be named so strong as an inmost friendship.

FRI.—To win a true friend, you and I must love Truth and Right better than that friend, however dear.

SAT.—Blessed be Drudgery,—the secret of all culture.

—*William C. Gannett.*

"Who Giveth Himself"

Celia Framley had dropped in to have a chat—a "next to the last word," she always called it—with her friend, Marcia Leslie. As last, having talked with all her usual eager vivacity, she sat leisurely back, stirring her cup of tea.

"I'll have another lump, Marcia," she said, with mock reproach. "You're always forgetting that I haven't just *one* sweet tooth, but a whole set of them. Now tell me, what have you been doing?"

"A very useful thing, my dear," answered her friend, slowly. "I've been interesting myself in Myrtle's reading. Miss Framley gave a little shriek of amusement. "What, 'The Duchess' and Laura Jean Libbey? 'Oh, what a falling off is there!'" she quoted, with genial sarcasm, for immediately her mind made a vivid picture of Myrtle, a half-pretty, wholly pathetic little figure, who plodded patiently through her cleaning cares, apparently unfitted for any others.

But Marcia had already broken out in an ardent defense of her protegee.

"No, not trash at all, and you'll never believe me, but it's poetry," she said. "I threw away an old Browning text Bob had in college, and Myrtle found it, and asked me if she might have it. I gave it to her—and I laughed; and I hate myself whenever I think of it. Do you know, she's read it all, with such intelligent appreciation!

"Why, the other night she looked at the west, and said, 'Miss Marcia, I suppose that's what Browning means when he says, "Where the quiet-colored end of evening smiles."' And for her birthday, last week, I gave her Palgraves' 'Golden Treasury,'—before this I've always given her silly bows and collars,—and she's read it all aloud to her mother, and they loved it. Poor little thing! She has so few books!"

All through Marcia's speech Celia had put in little fluttering 'Ahs!" and "Ohs!" of excitement and interest, and when her friend stopped speaking, she was sitting quite on the edge of her chair.

"I'm a beast, and a stupid one, too, to misjudge Mrytle so!" she declared, warmly, for she loved and admired with eager intelligence all good literature. "And as a penance I'm going to give her some of my treasures."

But in the common light of the next day her generous impulse was harder to carry out. She stood before her bookcase, fingering the volumes, and wondering how she could ever bear parting with them. A country doctor's daughter, books were her luxury. The Thackeray she had earned by endless copying of manuscripts for her father; the beautiful edition of Tennyson meant that she had worn shabby gloves for a winter; the set of Jane Austen a willingly renounced party frock.

Her beloved books! Now, half-heartedly, she built her sacrificial pile. Then a sudden thought made her throat tighten and ache a little. Books had always seemed very real to her, their authors living friends. Would her idols feel that she loved them less well, cherished them less tenderly, if she gave them away? She picked up her copy of Lowell, and it fell open easily to "The Vision of Sir Launfal," almost her dearest poem. And out of the whole page these two lines seemed to spring:

> Who giveth himself with his alms feeds three,
> Himself, his hungering neighbor, and Me!

"That settles it!" she said, aloud. "Celia, you're a selfish pig! The best way to love the masters is to share their glory with some one else." She caught up a generous armful and ran, hatless, impetuous, to Marcia's door.

"Give these books to Myrtle—and I want her to keep them—with my love!" she panted, as she thrust out the pile. Then she turned and walked quickly away. She had given herself with her alms.

—*Youth's Companion.*

Amending the Constitution

It it just forty years since the last proposition to amend the Constitution of the United States was laid before the several states for ratification. It is therefore not surprising that many persons are unfamiliar with the process of amendment.

The Constitution itself does not prescribe any details. Congress may by a two-thirds vote of both Houses propose amendments; or if the legislatures of two-thirds of the states demand it, Congress must call a convention of all the states to propose amendments. In either case, the amendments proposed must be ratified by three-fourths of the states,—either by the legislatures or by separate state conventions, as Congress may direct.

The first-named method is the only one that has ever been employed. All amendments made heretofore have been proposed by Congress and submitted to the state legislatures for ratification.

Congress has just submitted to the states an amendment authorizing the imposition of a tax on incomes. It was passed by both branches of Congress by the necessary two-thirds vote, and has been sent by the Secretary of State to the governors of the several states, who will lay it before their respective legislatures at the beginning of the next session.

There is no limitation of time within which ratification must take place. But the precedents seem to be that although a state which has once rejected an amendment may afterward ratify it, a state which has ratified it may not thereafter withdraw the ratification.

As there are now forty-six states, it will require the consent of thirty-five states to make the amendment effective. When the Secretary of State has received the certified ratification of the requisite number of states, a proclamation will be issued declaring that the amendment has become a part of the Constitution.

—*Youth's Companion.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITORS.....MRS. WM. KENT, MISS MARY E. HAWLEY

THE WATCH TOWER:
C. A. OSBORNE E. D. MARTIN PAYSON S. WILD

EDITORIAL CONTRIBUTORS:

Jane Addams, Wilson M. Backus, James A. Blaisdell, Francis A. Christie, Joseph H. Crooker, Robert C. Denison, John Faville, William C. Gannett, Fred V. Hawley, Charles M. Henderson, Emil G. Hirsch, Newton Mann, Joseph Newton, E. P. Powell, Granville Ross Pike, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, Hiram W. Thomas, Eugene G. Updike, Fred Alban Weil, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

GENEVA'S JUBILEE.—Mr. Ferriere's English version of his article on Calvin as a Christian Socialist, and *Dr. Wendte's most interesting account of his European missionary trip this summer, which included the Geneva festivities, will, I trust so far have whetted the appetites of UNITY readers that they will be prepared to enjoy some notes and impressions of the great Calvin celebration contributed by Professor Doumergue, the well-known historian and biographer of Calvin, to the *Journal de Geneve.*

It was great, says the distinguished professor, this jubilee of Calvin, of his church and of his school. And it was so largely because Geneva, better than any other city in the world could lend itself to such festivities, being at once one of the greatest (not to say the greatest) and one of the smallest (not to say the smallest) of the capitals of Christendom (though not a capital at all); great alike in the beauty of its lake and its mountains and in the heroic nature and importance of its history, though small in population. In a city of its size, the whole-souled purpose and enthusiasm of a few thousand families, or individuals, suffice to make it seem that the whole city is alive and throbbing, and the intensity of this impression is incomparable. When one has gone from St Peter's to St. Gervais, from the Hall of the Reformation to Victoria Hall, and the electoral building, from the old-time city residences to the magnificent country estates, one could easily believe that the whole city was Calvinist.

In this unique setting, as historic as beautiful, festivities succeeded one another in honor of a man whose destiny, it would seem, was if possible still more unique.

What an antithesis!—This man whose eulogies and such homage, has been—not to say still is—one of the most hated, insulted and scorned. After spending two years at Geneva, he was banished, then returned, we are told, to be welcomed with a great outburst of popular enthusiasm. It seems to me that after finishing his work, through the labor of twenty-five years, the Reformer was banished from history by a conspiracy of silence on the part of his enemies in all lands, Catholics, free-thinkers and Protestants, a conspiracy of silence, ignorance and slander. And lo! today, the scorned and hated one comes back to his city and to the history of the twentieth century, in a triumph so genuine as to be simply indescribable. Who would have thought it twenty years ago? But we have witnessed it, and it is marvelous in our eyes.

Speaking then of the first day, with its unforgettable gathering in the great Hall of the Reformation, he says: Here the representatives of the Protestant churches came bringing their tributes, in divers languages and of varying spirit, and I seemed to see as in a dream, a strange review, where each army corps, with unfurled banner, passing before the present though invisible captain, respectfully lowered its colors, shouted its acclaim, or voiced its gratitude.

Listening to this or that Calvinist Hungarian or Hollander, it appeared that it was to him, the French reformer, independence.. According to this Lutheran, it was he, the French reformer, who was ever the leader in the church's struggle for independence. Then a disciple of Servetus paid his tribute of admiration. So it was at St. Gervais the day of the laying of the corner-stone of the monument of the Reformation, so at St. Peter's the day of the University, and in the evening at the banquets, where Catholics like the Count d' Haussonville and philosophers like Mr. Boutroux, paid their tributes of admiration to the school founded by Calvin.

To be sure there was a difference between the University days and the Church days, and there were silences that his people owed its autonomy and or omissions that one could not help remarking. I have no wish to ignore either the one or the other for neither was astonishing. What is astonishing is the great place given to Calvin in the course of the university celebration as well as in that of the church.

* * * * *

Another striking feature was the truly international character of the gathering, which was most strikingly displayed on Sunday morning at St. Peter's, when more than 1800 persons, it is said, approached the tables presided over by pastors of divers churches and nations, where the bread and wine were blessed and prayers were offered in five or six languages. A beautiful symbol this of Protestant unity, wherein the languages are diverse but living, whereas in Catholic unity the language is one but dead.

Professor Doumergue dwells at some length on the natural tendency of the occasion to develop and accentuate this sentiment of oneness, and on the many expressions of it that were voiced, some of them, perhaps all unconsciously, a little equivocal and therefore dangerous. To dissipate this shadow of equivocation it is only necessary to be true to Reformed and Helvetian tradition, the very thing they are celebrating. Calvin spent his life trying to unite the Zwinglians and Lutherans, and he laid down the fundamental principle of any such union, that of essential points on which agreement would suffice. Zwingli, who was the first to dream our present dream, gave it its true name when he spoke of it as a "Christian combourgeoisie." Such it should be and the Swiss Confederation itself offers the type. As there are in it, speaking from the standpoint of language, the French canton of Geneva, the German one of Bern and the Italian one of Tessin, all differing widely yet all thoroughly Swiss, why should there not be, in one great fellowship, a Calvinist canton, an Anglican, a Lutheran, and others, all autonomous and distinct, giving to this great Protestant federation all the originality and power of their individual doctrines and types?

And now these jubilee days are over leaves us face to face with the urgent question how are we to do for our generation, what it is admitted the Reformers did for theirs, namely, build up character, develop moral energy and stimulate a spirit of self-sacrifice and heroism? Virtues, these, which we seem to lack though they are as sorely needed now as ever. M. E. H.

*It is a pleasure to make known in this connection that the indefatigable Secretary of the International Council was one of those upon whom the University of Geneva conferred a doctorate "honoris causa."

IMPORTANT NOTICE TO CHICAGO SUBSCRIBERS.

On September 1, 1909, the renumbering of streets in Chicago will be in effect according to ordinance passed by the Chicago City Council. In order to correct our mailing list and have this publication going through the mail to subscribers in Chicago properly addressed, the publisher asks you to kindly cut out the following form and after answering the questions appearing thereon, to mail it under cover of envelope sealed, postage prepaid (two cents).

Publisher .....

Address .....

.....
Name of Subscriber

.....
New Street and Number

.....
Old Street and Number

.....
Subscription Number

Appearing on the wrapper or address label.

NATIONAL CONFERENCE
of Unitarian and Other Christian Churches

Program of the Twenty-third Meeting, to be held at Chicago, Ill., September 27-30, 1909. The Meetings will be held in the Fine Arts Building, Michigan Boulevard

MONDAY EVENING.

P. M.
8.00 Conference sermon by Rev. U. G. B. PIERCE, Washington, D. C.

TUESDAY MORNING.

A. M.
9.30 Devotional Service.
9.40 Address by the Vice-President, Hon. GEORGE E. ADAMS, Chicago, Ill.
10.00 Election of Assistant Secretaries and Appointment of Committees.
10.15 Report of the Council, by the Chairman, Rev. PAUL REVERE FROTHINGHAM, Boston, Mass.
10.40 Address by the Secretary of the American Unitarian Association, Rev. LEWIS G. WILSON, Boston, Mass.
11.00 Address by President of the National Alliance of Unitarian Women, Miss EMMA C. LOW, New York, N. Y.
11.15 Address by the President of the National Young People's Religious Union, Rev. HENRY HALLAM SAUNDERSON, Cambridge, Mass.
11.25 Address by the President of the Unitarian Fellowship for Social Justice, Rev. JOHN HAYNES HOLMES, New York, N. Y.
11.35 Address by President of the Unitarian Temperance Society, Rev. JOSEPH H. CROOKER, D. D., Roslindale, Mass.
11.55 Greetings, Dr. EMIL G. HIRSCH, of Sinai Congregation, Chicago, Ill.
12.10 Greetings from the British and Foreign Unitarian Association and from the British Unitarian National Conference, Rev. H. D. ROBERTS, Liverpool, England.
Greetings.
Introduction of New Business.

P. M.
1.00 Recess.

TUESDAY AFTERNOON.

P. M.
2.00 Meeting of the National Young People's Religious Union. General Subject, The New Generation of Unitarians. Addresses by the President, Rev. HENRY HALLAM SAUNDERSON, and others.
3.15 Meeting of the Unitarian Fellowship for Social Justice.
4.00-6.00 Reception to the National Conference by the National Alliance in the Art Institute of Chicago, Michigan Boulevard.

TUESDAY EVENING.

P. M.
8.00 Unitarian Sunday-School Society. General Subject, Religion and Education. In charge of Rev. EDWARD A. HORTON, President, Boston, Mass. Addresses by the President, by Prof. WILLIAM H. CARRUTH, Lawrence Kan., Rev. MINOT O. SIMONS, Cleveland, Ohio, and others.

WEDNESDAY MORNING.

A. M.
9.30 Devotional Service.
CHURCH PROGRESS BY MAGNIFYING THE USE OF
9.40 1. Worship. Rev. HENRY WILDER FOOTE, Ann Arbor, Mich.
10.00 2. Preaching. Rev. RICHARD W. BOYNTON, Buffalo, N. Y.
10.20 3. Pastoral Office.
10.40 4. Activities in a Country Town. Rev. JOSEPH N. PARDEE, Bolton, Mass.
11.00 Discussion.
Introduction of New Business.

P. M.
1.00 Recess.

WEDNESDAY AFTERNOON.

Sight-seeing Automobiles will be available to take the delegates to the points of greatest interest in the city, concluding the tour at Lincoln Centre where the company will be received by Jenkin Lloyd Jones and his staff.

Delegates especially interested in Settlement Work, to the number of sixty, in place of this trip can lunch at the Hull House Cafe and see the work there. Mr. Jones will arrange to meet them there with Miss Jane Addams, and then escort them to Lincoln Centre.

WEDNESDAY EVENING.

P. M.
8.00 Devotional Service.
RELIGION AND SOCIOLOGY.
8.10 *Rev. ROBERT J. CAMPBELL, D. D., City Temple, London, England.
8.55 Rev. EDWARD CUMMINGS, Boston, Mass.
9.20 Mr. RAYMOND ROBINS, Chicago, Ill.

THURSDAY MORNING.

A. M.
9.30 Devotional Service.
HISTORY AND DEVELOPMENT OF UNITARIANISM.
1. As to its Motives.
9.40 Rev. WILLIAM C. GANNETT, D. D., Rochester, N. Y.
10.00 Rev. CHARLES E. ST. JOHN, Philadelphia, Pa.
2. As to its Organization and Administration.
10.20 Rev. SAMUEL A. ELIOT, D. D., President of the American Unitarian Association.
* This speaker is expected.
10.40 Rev. FRANKLIN C. SOUTHWORTH, President of Meadville Theological Seminary.
11.00 Discussion.
Open Conference.

P. M.
1.00 Adjournment.

THURSDAY AFTERNOON.

P. M.
1.30 Alliance Luncheon, Ball-room of the Chicago Beach Hotel, followed by the Meeting of the National Alliance of Unitarian Women. All women in attendance on the Conference are invited.
1.30 Laymen's Luncheon. The laymen attending the Conference will be the guests of a Committee of Chicago laymen at a downtown club. Following the luncheon will be a Laymen's Meeting for the discussion of Parish Administration and the Laymen's Interests. The program will be in charge of a committee, the chairman of which will be Hon. GEORGE HUTCHINSON, Newton, Mass.
1.30 Ministers' Luncheon. The Ministers attending the Conference will be the guests of Rev. Jenkin Lloyd Jones at Lincoln Centre. Following the luncheon will be a "Ministers only" meeting in charge of a committee, the chairman of which will be Rev. JOHN W. DAY, of St. Louis, Mo.

THURSDAY EVENING.

P. M.
8.00 Devotional Service.
8.10 Platform Meeting.
Rev. SAMUEL M. CROTHERS, D. D., Cambridge, Mass.
Rev. ROBERT COLLYER, D. D., New York, N. Y., and others.

ANNOUNCEMENTS.

The Headquarters will be established at the Chicago Beach Hotel, reached by express trains on the Illinois Central Railway in ten minutes from the Van Buren Street Station, Michigan Boulevard, nearly opposite the Fine Arts Building. The ample parlors and piazzas of the Headquarters Hotel, on the border of Lake Michigan, will enable all in attendance to enjoy the rare opportunities for social reunions for which the National Conference has been celebrated since its beginning. In the vicinity are several hotels also on the American plan, each of which will gladly receive delegates up to its full capacity. In the vicinity of the Fine Arts Building, up town, all the hotels are on the European plan, and these will meet especially well the needs of those who desire either the most sumptuous or the most economical entertainment. All are within easy reach of the Chicago Beach Hotel. The service on the Illinois Central Railway is so constant that one need rarely consult the time card. In selecting one's hotel, he should write the hotel for a booklet, study its situation and rates with reference to his own particular needs. Reservations should be secured as early as possible if one is especially desirous of being at the Chicago Beach Hotel, because the accommodations are limited. Whereas few cities would present more serious difficulties in arranging for a National Conference, on the other hand few cities could present more features contributing in so marked a degree to the inspiration and delight of those who attend this first meeting in the Central West.

Since two-cent rates have been made on the railroads, excursion rates can be secured only at conventions where at least one thousand delegates have bought tickets. Consequently, no reduced rates can be had for the Conference. Rates to Chicago from Boston are $19, $20, and $22, according to route. Sleeping-car berth, $5.50. Guests for the Chicago Beach Hotel and hotels in that vicinity, arriving on the Illinois Central, Big Four, or Michigan Central, can have trunks checked to Hyde Park, and leave at that station within a short distance of the hotels. Trains from Van Buren Station to Chicago Beach Hotel every ten minutes.

The reception to the Conference by the National Alliance is to be held, by the courtesy of the Directors, in the Art Institute of Chicago, nearly opposite the Fine Arts Building, in which the sessions of the Conference are held. This Institute shelters the largest art school in the world as well as one of the finest art collections in America.

As in the past, ushers will open the doors only at the conclusion of each address to permit entrance to the hall. One of the assistant secretaries will touch a bell of warning one minute before the expiration of the speaker's time. The final bell will ring one minute later.

Copies of this program can be had by application to Richard C. Humphreys, 272 Congress Street, Boston, Mass. They can also be found in the Social Room at 25 Beacon Street, Boston, Mass., and at the various departmental headquarters in New York, Chicago, etc. The Secretary, Rev. Walter F. Greenman, 684 Astor Street, Milwaukee, Wis., will be glad to answer any inquiries. His address during July and August will be Lunenburg, Mass., R. F. D. 1.

In addition to the hotel rates sent on application, for one dollar a day board and rooms can be had in the vicinity of Lincoln Centre at the following places: 168, 174, 198 Oakwood Boulevard. Additional information, if needed in this line, will be published in the "Register."

Some New Books

For Sale At

LINCOLN CENTRE SHOP

CAPTAIN THOMAS A. SCOTT:
MASTER DIVER
By F. Hopkinson Smith
12mo.; 76 pp.; 60 cents net; by mail 66 cents. Vol. V, "True American Types" Series.

SOME MEMORIES By Robert Collyer
12mo.; 248 pp.; $1.25 net; by mail, $1.35.

THE SEA OF FAITH By Milton Reed
12mo.; 111 pp.; 80 cents net; by mail, 87 cents.

THE HIGHER SACRIFICE
BY DAVID STARR JORDAN
12mo.; 54 pp. 80 cents net; by mail, 86 cents.

PAUL By W. Wrede
12mo.; 163 pp.; $1.00 net; by mail, $1.09. (Extract is taken from the Preface.)

SONS OF THE PURITANS
By Various Authors
12mo.; 244 pp.; $1.50 net; by mail, $1.60. Sketches of George Frisbie Hoar, by Francis C. Lowell; Morrill Wyman, by Henry P. Walcott; Horace Gray, by Ezra Ripley Thayer; Charles Franklin Dunbar, by Charles W. Eliot; Phillips Brooks, by Charles Carroll Everett; Francis Channing Barlow, by Edwin H. Abbot; Henry Sturgis Russell, by John T. Morse, Jr.; Roger Wolcott, by William Lawrence; William Eustis Russell, by Charles Eliot Norton; Charles Eliot, by William R. Thayer; William Henry Baldwin, Jr. by George R. Nutter. Illustrated with eleven portraits.
(Extract is taken from the Introduction.)

THE CHURCH OF TODAY
By Joseph H. Crooker
12mo.; 177 pp.; 75 cents net; by mail, 82 cents.

A BOOK OF PRAYERS
By Charles Gordon Ames
12mo.; 36 pp.; $1.50 net in cloth; $2.50 net in leather; postage, 10 cents additional.

THE ORIGIN AND CHARACTER OF THE BIBLE, AND ITS PLACE AMONG SACRED BOOKS By J. T. Sunderland
12mo.; 325 pp.; $1.20 net; by mail, $1.33

MIRACLES AND MYTHS OF THE NEW TESTAMENT By Joseph May
12mo.; 191 pp.; $1.00 net; by mail, $1.06.

THE STRENGTH OF BEING CLEAN
By David Starr Jordan
12mo.; 45 pp.; 50 cents net; by mail, 56 cents.

WHERE THE LIGHT DWELLETH
By Robert Collyer
12mo.; 283 pp.; $1.40 net; by mail, $1.50.

THE PHILOSOPHY OF HOPE
By David Starr Jordan
12mo.; 45 pp.; 75 cents net; by mail, 81 cents.

All the books you want, at the prices you have a right to secure. Call or write to

The Lincoln Centre Shop
700 Oakwood Blvd., Chicago

MARYLAND HOTEL, 157 OAKWOOD BOULEVARD
One Block from Lincoln Center
Delightful Summer Home. Fine Table. Special Rates to Students.
Phone Douglas 3345.

BERNET & CO. Phone Douglas 1136
Fine Residence Work Especially.
Electricians and Locksmiths
3985 Cottage Grove Ave.

1902 ONE WAGON 1908 12 WAGONS
Our Plant is the Best Equipped on the South Side
We are patronized by those who desire and appreciate an excellent quality of Laundry Work
PROMPT SERVICE OUR MOTTO
BISSELL LAUNDRY
231-233-235 39th Street Telephone Douglas 1003

Bowman Dairy Company
Milk bottled in the country
Milk · Cream · Butter · Buttermilk
Do our wagons serve you?
Why not have the best?
4221-4229 State Street
Telephones at all division offices.
Evanston -·- Chicago -·- *Oak Park*

In the summer time, pure rich milk and cream are most important, and hardest to get.
Wanzer's Germ-no Milk and **Wanzer's Delicious Cream** are guaranteed pure. Always fresh. Cost no more. Order today your milk and cream of
SIDNEY WANZER & SONS
305-307 E. 30th St. Phone Douglas 817
6313-6315 Kimbark Ave. Phone Hyde Park 207

Don't Pay Fancy Prices for Butter

BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.

So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.

Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today.

CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

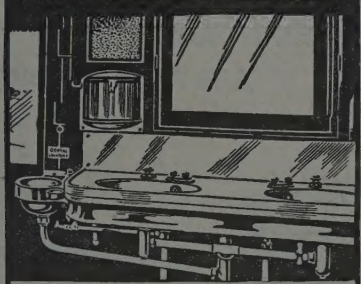
4647 Grand Boulevard
Phone Oakland 319

Muir
CHICAGO
ESTABLISHED
1865

Flowers
FOR ALL OCCASIONS

3530 Michigan Avenue
Phone Douglas 319-538

Dental Lavatories
THE "ALTON'S" LATEST



Does away with the ugly habit in sleeping cars of people cleaning their teeth in the regular lavatories. The new Pullman equipment of the Chicago & Alton Railroad has a neat little dental lavatory. The water has the chill removed. A rinsing apparatus for automatically cleansing the bowl is also a feature. Separate water glasses are provided.

W. L. ROSS — GEO. J. CHARLTON
Vice-President . Chicago . Gen. Passenger Agt.

"THE ONLY WAY"
BETWEEN
Chicago, St. Louis, Kansas City
Peoria, Springfield

JOIN THE EVOLUTIONARY BIBLE CLASS

New translation, science, history, higher criticism, miracles disproved, truth fearlessly stated.

"It has greatly interested me."—Andrew D. White, Ex-Pres. Cornell University.

"Nothing like it."—Judge Sibley, Columbus, O.

"I cannot overstate my delight."—E. P. Powell, Clinton, N. Y.

Published in the Common Sense Bible Teacher, quarterly, $1.00 a year. Sample copy, 25 cents. Program free.

Common Sense Bible eacher
ST. PAUL - - MINNESOTA

ESTABLISHED 38 YEARS

Athenaeum Business College

ADVISORY BOARD
Rt. Rev. Samuel Fallows, D. D., LL.D. Bishop of Reformed Episcopal Ch.
Thomas Estill Commissioner Salvation Army for the Western States
Rev. Abraham Hirschberg Secretary of the Associated Jewish Charities of Chicago
Rev. George W. Gray, D. D.
Charles A. Brillow President Wabash Valley Coal Co.
James W. Howell, Attorney
W. D. Peck, B. A., Principal
Samuel B. Willey, LL. B., President

The School of Quality

18 to 26 VAN BUREN STREET
Wabash Ave.
CHICAGO

Phone Harrison 1110

DEPARTMENTS
1. Shorthand and Typewriting
2. Commercial
3. Preparatory
4. Teachers' Review
5. Railroad Freight Rates

TUITION RATES
$10 Per Month Payable in Advance
Night School, $4 Per Month

40 Thousand Graduates

Young people qualified in our Shorthand and Business departments in the shortest possible time for positions that pay at once from $25 to $60 per month. Individual instruction. Enter at any time. Day and night sessions. Call, write, or phone Harrison 1110 for catalogue. Positions for graduates. 38 years of uninterrupted success.

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 1298
Main Office and Storage Yards
1023 to 31 Thirty-Fifth St. CHICAGO

The Great Civil War
By Charles R. Cooper.
Late 67th Ohio V. V.
CHRONOLOGICAL AND ALPHABETICAL RECORD OF THE GREAT CIVIL WAR.
With a rare Frontispiece of Lincoln. Royal octavo, bound in blue cloth, gold-lettered back, white-lettered side, bevelled boards, sprinkled edges.
Reduced from $5.00 to $2.50.
THE CAXTON PRESS
614 Oakwood Boulevard, Chicago, Ill.

PROCTOR ACADEMY
Andover, New Hampshire
A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.
Principal, Andover, New Hampshire

Stamping — Embroidery
WENTWORTH WOMAN'S EXCHANGE
4331 Wentworth Ave.
Preserved Fruits — Stenciling

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4305

Oakland 51 — Drexel 5654
ADAMS BROS. GARAGE
171 and 173 E. Forty-Third St.
All the Latest Improvements for the Care of Electric and Gasoline Vehicles
Storage Charging Repairing
Supplies for Sale

CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings Grove, Ill.
DOWD PURE MILK CO.
4326-34 WABASH AVE.
Phone Oakland 474
Milk and Cream of the highest grade bottled in the Country
OUR MOTTO:
Purity, Cleanliness and Efficient Delivery

The Meadville Theological School

Meadville, Pa.

Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalogue address The Registrar, Meadville, Theological School

LINCOLN CENTRE LEAVES.

Illustrated by Bertha E. Jaques, Bertha L. Corbett and Other Artists.

1. The New Year. Horatio N. Powers.
2. Nature's Ministries (To a shut-in). Evelyn H. Walker.
3. Many Dear Things of His Providence. W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl). Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternon of life). Evelyn H. Walker.
7. They May Not Need Me, Yet They Might. Emily Dickinson.
8. Flower Messengers (With a gift of flowers). Evelyn H. Walker.
9. Not by Appointment Do We Meet Delight and Joy. Gerald Massey.
10. May Sun and Moon and Little Stars. Evelyn H. Walker.
11. A Thought for a Friend. Dinah Muloch Craik.
12. For a Marriage Day. Gerald Massey.
13. A Rosary (For lovers or friends). Owen Innsley.
14. The Assurance of Things Not Seen (For Easter). Evelyn H. Walker.
15. Behold a Friend. D. M.
16. Surprise (On immortality). Maltbie Babcock.
17. The Mothers. William C. Gannett.
18. The Little New Daughter.
19. A Christmas Wish. Evelyn H. Walker.

Plain, each ..... .05

Hand colored ..... .12

One dozen in box (your choice), postpaid $1.50

LINCOLN CENTRE SHOP

Abraham Lincoln Centre

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

JUST HALF PRICE

For 15 cents Forwarded at your first opportunity you may become a regular paid subscriber for three months to

THE FELLOWSHIP MAGAZINE

which represents one of the most powerful progressive movements of this or any time, and is written by Benjamin Fay Mills, Mary Russell Mills, N. O. Nelson, Bolton Hall, R. J. Campbell of London, George Wharton James, Judge Lindsey, Elbert Hubbard, Henry Frank and others.

We have never made such an offer before, but can now afford it so as to have new readers come into contact with the living words we print. The regular price is 10 cents a number or $1 a year. For 20 cents, we will include "The New Revelation" and "Fellowship Religion," worth 10 cents more.

FELLOWSHIP PUBLISHING AGENCY

232 South Hill St. Los Angeles, Calif.

Quiet Tabulating

There's one good thing about the Underwood you'll be glad to know if you have tabular work to be transcribed in typewriting: —its tabulating attachment moves the carriage to the right point quickly and without jar—without startling the clerk, and making the whole office jump. Then the visible writing of the

UNDERWOOD
STANDARD
Typewriter

gives immediate assurance of correct work. In making out bills, statements, comparative records, the tabulating device assures correct alignment in decimal columns—unit under unit, tens under tens, and so on.

The purpose of the tabulating device, the visible writing and other valuable features of the underwood is to save time, trouble and money in your office and promote efficiency. You ought then to be glad to know all about them. Suppose you call in. Our man will help—not bother you.

UNDERWOOD TYPEWRITER COMPANY, Inc.

133 WABASH AVENUE, CHICAGO